G. R. S. 58]

Previous references.

File No.

191 .

Serial Nos.

( )

Later references.

GENERAL AND REVENUE SECRETARIAT.

Serial Nos.

Part B for

SUBJECT.

W D 1361—GPB—20,000—18-12-15

GPB—1,000—18 8-13

191

From

G. ARAVAMUDU IYENGAR, Esq.,
B.A., B.L.
Muzrai Superintendent in Mysore.

To

Dated

Despatched

Received

No. D. O.

Enclosure.

Dear Mr. Sayad Yakoob,

Please refer to my D. O. dated the 17th April 1915 about the Krishnamahal situated in the Residency Compound.

As the matter has to be disposed of without further delay, I shall feel obliged if you will kindly send me your reply as early as you can.

Yours sincerely,
Sd) G

This Gentleman's
representative relates to a
land adjoining the Residency
The papers are I understand
in the Secretary's Branch. He
has promised to send a
representative to explain his
case. The Dewan desired
the Secretary Under Secretary
to carefully look into the
matter & submit to him
with a note early —

6/4/15
The representative has
not turned up - forwarded
to the Secretary Under Secretary
with compliments

— ation made to Dewan
on 16.6.15 —

1.2

19/4/19 15

Name & Peer Lada
Residence H.T.S Shah Khazim Hussain Shattari
Jaghirdar of Aamapalem

Date 16.6.15.

Subject

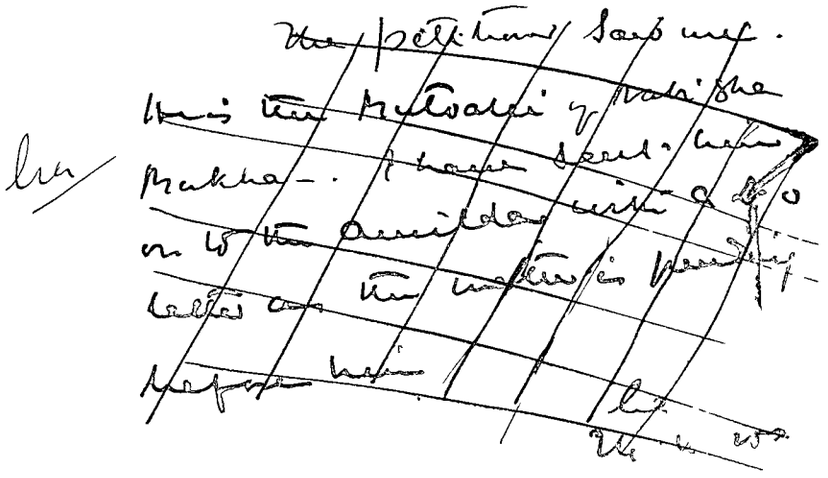
About a bomb dropping in the Residency & the connected papers are in the Muzarai Branch.

The Dewan desires the Muzarai Under Secretary to go carefully into the matter and submit to him with a note early.

(Sd) P S D
16.6.15

Forwarded to the Muzarai Under Secretary with compliments

(Sd) P S D.
16.6.15.



Peer Zada
H T S. Shah Hazim Hussain Shuttari
JAGHIRDAR OF AMMAPALYAM

OFFICE OF THE MUZRAI SUPERINTENDENT
IN MYSORE,

Dated Bangalore, 17. 4 1915.

Dear Mr Sayad Yakub

We learn that
Mr Sapdar Ali has appears
to have interviewed the
Dewan in connection
with ~~the~~ Ekin the Mackay
and has been sent-on
home.

A letter sent in 45 envelope
who has been requesting him
interview Mahomedan business
or his proposed
Mr Wallis visit
Consideration

Re Wallis

17.4.15

My dear Mr Ameer Ali

Lyons

The bearer of this
letter Mir Safdar Ali
Sha is a representative
of the Mahomedan Press
Syed Sha Khazim Hussain
Jafarjee of Bombay
who interviewed the

Dewan . yesterday
regarding his claim to
a certain land adjacent
to the tank to rear
the Residency - The
Dewan desired me to
request you to hear
the representation and
examine into the
merits of the case

and send the papers to
him with a note as
early as possible

Yours sincerely

Patrick Duff

G. Aravamudan Esq CBE
Municipal Commissioner
and Under Secretary
Municipal Dept

Dear Sir,

Referring to correspondence ending with your D.O.letter dated 20th August 1915 in the matter of the Mahommedan graves in the Residency compound and in continuation of my D.O.letter No.3234 dated 26th August 1915, I send herewith ~~with compliments~~ a note on the subject prepared by Mr. G. Aravamudu Iyengar, Muzrai Superintendent.

2. The ~~Muzrai~~ Superintendent considers that it may perhaps be advisable to allow the question to lie over for the present as the lawful custodian of the Makhan is a minor and the present applicant Venkatachala Mudaliar has no community of interest with him. If, however, an immediate decision is considered expedient, he submits for consideration two alternative proposals which appear to meet the requirements of the case. One of them involves the grant to the institution of about 650 sq.yards, but it has the merit of preventing trespass ~~from~~ the surrounding Residency grounds.

3. These recommendations have met with the approval of Mr. H. V.

Nanjundayya.

4. I however consider that it would be desirable to mark off the ground that is proposed to allot to the Makan and ask the persons in charge to enclose it by a wall so that there might be no encroachments on the surrounding grounds. Till the persons in charge are able to put up the enclosure wall, the boundary may be marked off by a low earthen bund and all concerned prohibited from using any space beyond.

5. If anything is done to prevent the indiscriminate use of the grounds and keep the place free from undergrowth, etc., the neighbourhood will look neat and tidy. ~~This, however, is a mere~~ I just forward this idea as a suggestion ~~and may be taken for what it is worth.~~

Yours h. s.

11.12.45.

Nanjundayya ~~and I also agree~~.

Yours sincerely,

Draft for approval
Sd
25.11.'37

To

The Hon ble

COL.SIR HUGH DALY,K.C.I.E.,
C.S.I.,

Resident in Mysore

BANGALORE.

Revised

2633

Enc 2 files

Bangal.

25th Decembe.

My dear Sir,

In continuation of my D.O. letter No. 2506 dated 9th December 1914 acknowledging your letter of enquiry in the matter of certain Mahomedan graves in the Residency compound, I forward herewith, for your reference and favour of return when done with, a file of papers traced in the Secretariat records ~~and~~ relating to the acquisition of the land on which the graves are situated.

The Inam Register, a printed extract from which is available in the record, throws some light upon the previous history of the Darga which is known as Ekimsha's Darga and Makhan. Who Ekimsha was, is not known, but even at the time of the Inam enquiry, there appears to have been two versions regarding the origin of the Darga, but that it was an old institution seems to have been assumed.

The exact relation which this Darga bears to the Nabi Sha Darga near Lal Bagh has not been ascertained, but there seems to be little doubt that it is under some sort of superior control of the latter. The Ekimsha Darga and Makhan is however treated in the Muzrai accounts as a separate institution endowed for its support with a "Devadaya" land Inam in Gerahalli village, Bangalore taluk, of the extent of 2 acres, 15 guntas (dry). This land was granted in lieu of the extent originally endowed to the Darga in Sampigehalli village and acquired for extending the compound of the Government House (Residency) under the authority of the Chief Commissioner's order of 25th April 1873. In ordering the acquisition, the Chief Commissioner was pleased to direct that 'the Darga or tomb should be enclosed with an approach from the road'.

Thus with the exception of the area enclosed, the remaining extent is the property of the Government of India

and the Manager or the devotees of the institution appear to be entitled only for the approach road already sanctioned. The other requests put forward are matters for disposal on considerations of convenience and generosity. In the past, the Darga does not appear to have been much cared for. It sometimes happens that such institutions occasionally obtain renown and attract a large crowd of devotees, both Hindu and Mussalman, if stories of miraculous cures or fulfilment of prognostications get afloat and find ready credence. It may perhaps be expedient to meet to a reasonable extent the wishes of those who seek to enhance the attractions of the place, either from a sincere conviction or from more material motives.

Looking to all the circumstances of the case, the following arrangements appear to suitably meet all the legitimate claims of the devotees:-

(1) The approach to the ~~Jail~~ Road may be made wider.

(2) A plot of ground about 40 ft. square may be temporarily granted for the maintenance of a flower garden with permission to put up a small shed as waiting accommodation to the caretaker.

(3) If it is considered desirable to provide a little more shade, permission may be granted to raise one or two rows of selected classes of trees round the enclosure.

(4) Permission may also be granted to put up a simple and elegant roof over the graves but the front should face north as at present. It would also be a safe precaution to inform the manager and the important devotees that no claims against the rights of the Public to proceed in procession with music or in other lawful or customary manner on the Jail Road, will ever be entertained.

I have thought it unnecessary to make any elaborate enquiry at this stage of the question. I may however be permitted to say that further discussions and consultations of the Durbar Officers may become necessary, if it is considered that permission should be granted to extend the Darga grounds largely so as to abut on the public road or to raise any imposing structure over it.

The file of papers received with your demi-official letter No. 10003 dated the 9th December 1914, is herewith returned.

Yours very sincerely,

The Hon'ble

Col. Sir Hugh Daly, K.C.I.E., C.S.I.,

Resident in Mysore,

B a n g a l o r e.

To

The Hon'ble

Col. Sir Hugh Daly, K.C.S.I.

Resident in Mysore,

BANGALORE.

My dear Sir,

In continuation of my D.O.letter No.2506 dated 9th December 1914 acknowledging your letter of enquiry in the matter of certain Mahomedan graves in the Residency compound, I ~~beg to send~~ forward herewith for your ~~kind~~ reference and return a file of papers traced in the Secretariat records and relating to the acquisition of the land on which the graves are situated.

2. The Inam Register, a printed extract from which is available in the record, throws some light upon the previous history of the Darga which is known as Ekimsha's Darga and Makhan. Who Ekimsha was, is not known; but even at the time of the Inam enquiry, there appears to have been two versions regarding ~~its~~ the origin but that it was an old institution seems to have been assumed.

3. The exact relation which this Darga bears to the Nabi Sha Darga near Lal Bagh has not been ascertained but there seems to be little doubt that it is under some sort of superior control of the latter.

The Ekinsha Darga and Makan is however treated in the Muzrai accounts as a separate institution endowed for its support with a "Devadaya" land Inam in Geragalli village, Bangalore Taluk, of the extent of 2 acres, 15 guntas (dry). This land was granted in lieu of the extent originally endowed to the Darga in Sampigehalli village and acquired for extending the compound of the Government House (Residency) under the authority of the Chief Commissioner's order of 25th April 1873. In ordering the acquisition the Chief Commissioner was pleased to direct that "the Darga or tomb should be enclosed with an approach from the road".

4. Thus with the exception of the area enclosed, the remaining extent is the property of the Government of India and the Manager or the devotees of the institution appear to be entitled only for the approach road already sanctioned. The other requests put forward are matters for disposal on considerations of convenience and generosity. In the past, the Darga does not appear to have been ~~a centre of attraction to the devotional public~~ much cared for, but if under the new impetus started it should grow to be such an one, it seems to be not unlikely that it will be a source of inconvenience to the residents in the neighbourhood.

5. Looking at all the circumstances

+ If necessary be expedient to meet the wishes of those who seek to enhance the attractions of the place, either from a sincere conviction or from more material motives. to a reasonable extent.

it sometimes happens that such institutions occasionally obtain renown and attract a large crowd of devotees both Hindu & Mussulmen, of stories of miraculous cures or fulfilment of prognostications &c get afloat & find ready credence.

of the case, ~~it appears to me that~~ the following arrangements appear to suitably meet all the legitimate claims of the devotees.--

(1) ~~An~~ The approach to the Jail Road ~~fit for carriages may be given.~~ may be made wider.

(2) A plot of ground about 40 ft. square may temporarily be granted for the maintenance of a flower garden with permission to put up a small shed as waiting accommodation to the caretaker.

(3) If it is considered desirable to provide a little more shade, permission may be granted to raise one or two rows of selected classes of trees round the enclosure.

(4) Permission may also be granted to put up a simple and elegant roof over the graves but the front should face North as at present. It would also be a safe precaution to ~~require~~ inform the manager and the important devotees ~~to enter into an undertaking~~ that no ~~objection will be raised~~ claim will be against the rights of the Public to proceed in procession with music on the Jail Road, or in other manner whatsoever will be entertained.

I should leave out all these suggestions.

6. I have thought it unnecessary to make any elaborate enquiry at this stage of the question. I may however be permitted to say that further discussions and consultations of the Surgeon

Officers may become necessary, if it is considered that permission should be granted to extend the Durga grounds largely so as to abut on the public road or to raise any imposing structure over it.

The file of papers received with your demi-official letter No 10003, dated the 9th Dec 1914, is herewith returned.

Yours very sincerely,

25.12.14

Dewan

23/12

Draft.

Sir

19

Dated 19/12

ನಿನ್ನ ಅಪ್ಪಣೆಯಂತೆ ಮಾಡಿದ್ದೇನೆ.

ಈ ಸಂಗತಿಯನ್ನು ಕೇಳಿದಾಗ ಮಹಾರಾಜರಿಗೆ ಬಹಳ ಸಂತೋಷವಾಯಿತು. ಮರುದಿನ ಬೆಳಿಗ್ಗೆ ಅವರು ಮಂತ್ರಿಯನ್ನು ಕರೆಸಿ ಹೇಳಿದರು: "ಮಂತ್ರಿಗಳೇ, ನಾವು ಇಂದು ಸಂಜೆ ಸಭೆಯಲ್ಲಿ ಕುಳಿತಿರುವಾಗ ನೀವು ಒಂದು ಸಮಸ್ಯೆಯನ್ನು ಹೇಳಿ ಅದಕ್ಕೆ ಉತ್ತರ ಕೊಡಬೇಕು. ಒಂದು ವೇಳೆ ನೀವು ಉತ್ತರ ಕೊಡಲಿಲ್ಲವೆಂದರೆ ನಿಮ್ಮ ತಲೆಯನ್ನು ಕತ್ತರಿಸಿ ಹಾಕಲಾಗುವುದು. ಆ ಸಮಸ್ಯೆ ಏನೆಂದರೆ ಈ ಪ್ರಪಂಚದಲ್ಲಿ ಅತ್ಯಂತ ಶ್ರೇಷ್ಠವಾದ ವಸ್ತು ಯಾವುದು ಎಂಬುದನ್ನು ಹೇಳಬೇಕು. ಇದಕ್ಕೆ ಉತ್ತರ ಕೊಡಲು ನಿಮಗೆ ಒಂದು ವಾರದ ಅವಧಿ ಕೊಡುತ್ತೇನೆ."

ಮಂತ್ರಿಯು ಮನೆಗೆ ಹಿಂತಿರುಗಿ ಬಂದು ಯೋಚಿಸಿದ. ಆದರೆ ಅವನಿಗೆ ಉತ್ತರ ಹೊಳೆಯಲಿಲ್ಲ. ಅವನು ಬಹಳ ಚಿಂತಾಕ್ರಾಂತನಾಗಿ ಕುಳಿತಿರುವುದನ್ನು ಕಂಡು ಅವನ ಮಗಳು ಕಾರಣವನ್ನು ಕೇಳಿದಳು. ಅವನು ಅವಳಿಗೆ ಸಂಗತಿಯನ್ನು ತಿಳಿಸಿದ. ಅವಳು ಹೇಳಿದಳು: "ಅಪ್ಪಾ, ಇದಕ್ಕೆ ಉತ್ತರ ಕೊಡುವುದು ಬಹಳ ಸುಲಭ. ಅದಕ್ಕಾಗಿ ನೀವು ಚಿಂತಿಸಬೇಕಾಗಿಲ್ಲ. ನಾಳೆ ಸಭೆಯಲ್ಲಿ ಮಹಾರಾಜರು ಕೇಳಿದಾಗ ನೀವು ಹೇಳಿ, 'ಮಹಾರಾಜರೇ, ಈ ಪ್ರಪಂಚದಲ್ಲಿ ಅತ್ಯಂತ ಶ್ರೇಷ್ಠವಾದ ವಸ್ತು ಎಂದರೆ ಸಮಯ' ಎಂದು."

ಮಂತ್ರಿಯು ಮಗಳ ಮಾತಿನಂತೆ ಮಾಡಿದ. ಮಹಾರಾಜರು ಅವನ ಉತ್ತರವನ್ನು ಕೇಳಿ ಸಂತೋಷಪಟ್ಟರು. ಅವರು ಹೇಳಿದರು: "ಮಂತ್ರಿಗಳೇ, ನೀವು ಹೇಳಿದ್ದು ಸರಿಯಾಗಿದೆ. ಸಮಯವು ಅತ್ಯಂತ ಶ್ರೇಷ್ಠವಾದ ವಸ್ತು. ಆದರೆ ಅದನ್ನು ಸದುಪಯೋಗ ಮಾಡಿಕೊಳ್ಳುವವರು ಬಹಳ ಕಡಿಮೆ. ಸಮಯವನ್ನು ಸದುಪಯೋಗ ಮಾಡಿಕೊಳ್ಳುವವರು ಜೀವನದಲ್ಲಿ ಯಶಸ್ಸನ್ನು ಗಳಿಸುತ್ತಾರೆ."

ಮಂತ್ರಿಯು ಮನೆಗೆ ಹಿಂತಿರುಗಿ ಬಂದು ಮಗಳಿಗೆ ಧನ್ಯವಾದ ಹೇಳಿದ.

ಶುಭಮಸ್ತು ಇತಿ ನೀತಿ ಕಥಾಮಾಲಿಕೆಯ
ಎರಡನೆಯ ಕಥೆ ಸಮಾಪ್ತ

ಸಾಮಾನ್ಯ ಸಭೆಯ ನಡವಳಿಕೆಗಳು

ಸಭೆಯ ಅಧ್ಯಕ್ಷರು ಸಭೆಯ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಸಭೆಯ ಮುಂದೆ ಇಡುವುದು ಮತ್ತು ಸಭೆಯ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಸಭೆಯ ಮುಂದೆ ಇಡುವುದು

ಸಭೆಯ ಅಧ್ಯಕ್ಷರ

ಸಮಾಜಿಕ ಸಂಬಂಧ ಸಾಮಾಜಿಕ ಸಂಬಂಧ ಸಾಮಾಜಿಕ ಸಂಬಂಧ ಸಾಮಾಜಿಕ ಸಂಬಂಧ

ಅಂತಾ ಅಂತಾ ಸಾಮಾಜಿಕ ಸಾಮಾಜಿಕ ಸಾಮಾಜಿಕ ಸಾಮಾಜಿಕ

ಸಾಮಾಜಿಕ

ಸಂಪಾದಕರಿಗೆ ನಮಸ್ಕಾರ ಪೂರ್ವಕ ವಿಜ್ಞಾಪನೆ

ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಸಂಸ್ಕೃತ ಪಾಠಶಾಲೆಗಳ ಸ್ಥಾಪನೆಯ ಬಗ್ಗೆ ಹಲವಾರು ಸಲಹೆಗಳು ಪ್ರಕಟವಾಗಿವೆ. ಆದರೆ ಅವುಗಳಲ್ಲಿ ಯಾವುದೂ ಕಾರ್ಯರೂಪಕ್ಕೆ ಬಂದಿಲ್ಲ. ಈ ವಿಷಯದಲ್ಲಿ ಸಾರ್ವಜನಿಕರ ಆಸಕ್ತಿ ಕಡಿಮೆಯಾಗಿರುವುದೇ ಇದಕ್ಕೆ ಕಾರಣವೆಂದು ತೋರುತ್ತದೆ. ಆದ್ದರಿಂದ ಈ ವಿಷಯವನ್ನು ಮತ್ತೊಮ್ಮೆ ಚರ್ಚೆಗೆ ತೆಗೆದುಕೊಳ್ಳಲು ಇಚ್ಛಿಸುತ್ತೇನೆ.

ಸಂಸ್ಕೃತ ಭಾಷೆಯು ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಮೂಲ ಆಧಾರವಾಗಿದೆ. ಇಂದಿನ ಯುವಜನರಲ್ಲಿ ಸಂಸ್ಕೃತ ಅಧ್ಯಯನದ ಆಸಕ್ತಿ ಕಡಿಮೆಯಾಗಿರುವುದಕ್ಕೆ ಮುಖ್ಯ ಕಾರಣ ಸಂಸ್ಕೃತ ಕಲಿಯಲು ಸೂಕ್ತ ಅವಕಾಶಗಳ ಕೊರತೆ. ಪ್ರೌಢಶಾಲೆಯ ನಂತರ ಸಂಸ್ಕೃತವನ್ನು ಮುಂದುವರಿಸಲು ಬಯಸುವವರಿಗೆ ಹತ್ತಿರದಲ್ಲಿ ಯಾವುದೇ ಸೌಲಭ್ಯವಿಲ್ಲ.

ಆದ್ದರಿಂದ ಪ್ರತಿ ತಾಲ್ಲೂಕು ಕೇಂದ್ರದಲ್ಲಿಯೂ ಒಂದು ಸಂಸ್ಕೃತ ಪಾಠಶಾಲೆಯನ್ನು ಸ್ಥಾಪಿಸಬೇಕೆಂದು ನಾನು ಸೂಚಿಸುತ್ತೇನೆ. ಈ ಪಾಠಶಾಲೆಗಳಲ್ಲಿ ಉಚಿತ ಶಿಕ್ಷಣ, ಊಟ ಮತ್ತು ವಸತಿ ಸೌಲಭ್ಯಗಳನ್ನು ಒದಗಿಸಬೇಕು. ಇದಕ್ಕಾಗಿ ಸರ್ಕಾರವು ವಾರ್ಷಿಕ ಸುಮಾರು ೨೫ ಸಾವಿರ ರೂಪಾಯಿಗಳನ್ನು ಮಂಜೂರು ಮಾಡಬೇಕು.

ಈ ಯೋಜನೆಯನ್ನು ಜಾರಿಗೆ ತರಲು ಸ್ಥಳೀಯ ಸಂಸ್ಕೃತ ವಿದ್ವಾಂಸರ ಸಹಕಾರವನ್ನು ಪಡೆಯಬಹುದು. ಅವರು ಪಾಠಶಾಲೆಗಳ ಮೇಲ್ವಿಚಾರಣೆ ಮತ್ತು ಪಾಠಪ್ರವಚನಗಳ ಜವಾಬ್ದಾರಿಯನ್ನು ವಹಿಸಿಕೊಳ್ಳಬಹುದು. ಇದರಿಂದ ಸಂಸ್ಕೃತ ಭಾಷೆಯ ಪರಂಪರೆಯು ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಸುಲಭವಾಗಿ ಹರಿದುಬರುತ್ತದೆ.

ಸಂಸ್ಕೃತ ಭಾಷೆಯ ಉಳಿವು ಮತ್ತು ಬೆಳವಣಿಗೆಗಾಗಿ ಸಾರ್ವಜನಿಕರು ಮತ್ತು ಸರ್ಕಾರ ಎರಡೂ ಒಟ್ಟಾಗಿ ಕೈಜೋಡಿಸಬೇಕಾದ ಸಮಯ ಇದು. ಈ ಸಲಹೆಯ ಬಗ್ಗೆ ತಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ತಿಳಿಸಲು ಕೋರುತ್ತೇನೆ.

ಧನ್ಯವಾದಗಳೊಂದಿಗೆ,
ಸಂಪಾದಕರಿಗೆ ನಮಸ್ಕಾರ ಪೂರ್ವಕ ವಿಜ್ಞಾಪನೆ

ಅಭ್ಯಾಸ ಮಾಡಿ.

ಈ ಕೆಳಗಿನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಒಂದೆರಡು ವಾಕ್ಯಗಳಲ್ಲಿ ಉತ್ತರಿಸಿ.

೧. ಕಾಲಿದಾಸನ ಹುಟ್ಟಿನ ಬಗ್ಗೆ ಯಾವ ಯಾವ ಅಭಿಪ್ರಾಯಗಳಿವೆ?

೨. ಕಾಲಿದಾಸನ ಕಾಲದ ಬಗ್ಗೆ ವಿದ್ವಾಂಸರಲ್ಲಿ ಯಾವ ಅಭಿಪ್ರಾಯ ಭೇದವಿದೆ?

೩. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳ ಬಗ್ಗೆ ಸಂಕ್ಷಿಪ್ತವಾಗಿ ಬರೆಯಿರಿ.

೪. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಪ್ರಕೃತಿ ವರ್ಣನೆಯ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೫. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಪಾತ್ರಚಿತ್ರಣದ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೬. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಸಂಸ್ಕೃತಿಯ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೭. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಅಲಂಕಾರಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೮. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಛಂದಸ್ಸಿನ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೯. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ರಸಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೧೦. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಧ್ವನಿಯ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೧೧. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಗುಣಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೧೨. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ರೀತಿಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೧೩. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ವೃತ್ತಿಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೧೪. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಪ್ರವೃತ್ತಿಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೧೫. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಸಂಧಿಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೧೬. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಸಮಾಸಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೧೭. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಪ್ರತ್ಯಯಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೧೮. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಧಾತುಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೧೯. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಕೃದಂತಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೨೦. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ತದ್ಧಿತಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೨೧. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಸಮಾಸಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೨೨. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಪ್ರತ್ಯಯಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೨೩. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಧಾತುಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೨೪. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಕೃದಂತಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೨೫. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ತದ್ಧಿತಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೨೬. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಸಮಾಸಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೨೭. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಪ್ರತ್ಯಯಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೨೮. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಧಾತುಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೨೯. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಕೃದಂತಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

೩೦. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ತದ್ಧಿತಗಳ ಬಗ್ಗೆ ಬರೆಯಿರಿ.

ಈ ಕೆಳಗಿನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಒಂದೆರಡು ಪುಟಗಳಲ್ಲಿ ಉತ್ತರಿಸಿ.

೧. ಕಾಲಿದಾಸನ ಜೀವನ ಮತ್ತು ಕಾಲದ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೨. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೩. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಪ್ರಕೃತಿ ವರ್ಣನೆಯ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೪. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಪಾತ್ರಚಿತ್ರಣದ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೫. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಸಂಸ್ಕೃತಿಯ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೬. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಅಲಂಕಾರಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೭. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಛಂದಸ್ಸಿನ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೮. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ರಸಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೯. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಧ್ವನಿಯ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೧೦. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಗುಣಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೧೧. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ರೀತಿಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೧೨. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ವೃತ್ತಿಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೧೩. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಪ್ರವೃತ್ತಿಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೧೪. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಸಂಧಿಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೧೫. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಸಮಾಸಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೧೬. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಪ್ರತ್ಯಯಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೧೭. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಧಾತುಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೧೮. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಕೃದಂತಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೧೯. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ತದ್ಧಿತಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

೨೦. ಕಾಲಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಸಮಾಸಗಳ ಬಗ್ಗೆ ವಿವರವಾಗಿ ಬರೆಯಿರಿ.

ప్రమాణ పత్రం

నా పేరు [illegible] నా వయస్సు [illegible] సంవత్సరాలు. నేను [illegible] లో నివసిస్తున్నాను. నేను ఈ ప్రమాణ పత్రం ద్వారా ఈ క్రింది విధంగా ప్రమాణం చేస్తున్నాను.

[illegible]

[illegible]

[illegible]

15-9-15.

1 Mashayak

Peerzada Haider Ali Tippoo Sultan

Shah Kaxim Hussain Shuttari,

Jaghirdar of Ammopalyam.

At present Big Chouck

Teppakulam Post,

(Trichy District).

To,

The Muzrai Superintendent

Mysore Government,

B a n g a l o r e.

Sir,

I was at Bangalore for about 2 months but I was unfortunate enough not to meet you there and I saw Amaldar Saheb and related to him all the matter then he told me to see you and relate all my history but owing to your absence I was unable to do so but saw the Dewan Sahab, Resident Saheb and other officers and performed the festival of the Shrine of the Yakeen Shah Vali Saheb and came away here. And further I beg to bring to your kind notice as regards the people who are put forward their rights in the performance of the above festival of the shrine and property what formerly the festival of are under the control of the above people but owing to their mismangement it has been taken away under the protection of the Mysore Government. It is now 37 years since it is brought under the control of the Mysore Government and no festival has been performed during this period. The property of the above Durgah has been mortgaged by the above people and left to appropriate by the money lenders. I possess more right than those who are now interfered in the festival . My right can be proved on making an enquiry in the City of Mysore. In the year 1912 I and my brother have submitted our petitions in Mysore Government and have constructed rodgers. The records are now existed in your Government. The claim of my right will convince your honour on making an enquiry to Mr. Abdul Lathief Sahib Record Keeper. I am exerting in this affair with a view to bring

light to Shrine Dargah in the way of performing the festival continually, and for the same I have appointed one Venkatachella Mudaliar for the management and one Fakir to offer prayers on the name of the Shrine. The patta (Document) of the property of the Shrine is written to the name of Taiyabunnisa Bee. The attornies appointed by the above women has mortgaged the property and thus distroyed it. This fact also can be verified by your honour on an enquiry. In conclusion I beg to request your imperial honour to excuse me for the trouble and boldness I have made in submitting this petition. I am exerting in a religious matter to enlighten the festival of the saint.

If I am successful in my attempt I not only myself but also the saint will be praying for your honour's long life and prosperity

I beg to enclose herein an invitation card which was celebrated there previously.

I beg ect,

Yours faithfully,

(Sd.)